THE DEAN'S PAGE

ONE of the most unusual and important gifts which this or, I believe, any other seminary has received in recent times was announced at the autumn meeting of the University's Board of Trustees. It is a donation of $50,000 by Mr. Frank Sharp of Houston, and the thing that makes it significant is the way in which it is to be used.

But to understand the story calls for a bit of background. Nearly all seminaries, Perkins included, need money for scholarships or student aid. Perkins has received some generous gifts in recent years for this purpose, many of them secured by Dean Hawk before he retired. But even with these additional amounts the increase in scholarships has not kept pace with the growth of the student body.

The situation has become so serious that for the last two years the Faculty Committee on Scholarships have had to make their decisions almost altogether on the basis of need. Thus most of the money has come to be used for grants-in-aid rather than as a recognition of academic excellence. They aren't really "scholarships." That's part of the background—and those who are in a position to help will please take note.

The other part of the background is that nearly all seminaries, again Perkins is included, are eager to effect a vital tie-up between the student's field work and his classroom experience. The student's left hand needs to know what his right hand is doing — and vice versa. The time is long since past when seminaries have no concern for the way their students earn their keep.

But it takes money to provide a real integration between classroom and field work, money for the student and money for the administration of the program. The student must be guaranteed sufficient income so that he will not need to take on some extra work beyond the field assignment which the School believes will most aid his development. And if the School really means business in its professed concern to give careful guidance to the student, then the staff of the Field Work Department must be expanded, and necessary material resources, such as a car, must be made available.

Yet proper guidance should not be the work of the seminary alone. The officers and leaders of the churches and other agencies in which the students work should share in the process. And since these agencies will receive the benefit of the students' activity, they should make what financial recognition they can of that fact. The expectation, therefore, is that a part of the money needed to finance such a program will come from the churches and other institutions to which the students are assigned for their guided experience.

The other, and major part, must come from the School's own budget. A beginning has already been made. This fall, two curches in Dallas are contributing what they can to the program, and in return receiving the help of several students in their own activities and joining in the guidance of those students with the seminary's staff. The School itself, as already announced in these pages, has brought to its staff Mr. Marvin Judy, of the Missouri Conference, to be the full-time colleague of Dr. A. W. Martin in

the supervision of the program, and has set aside a small part of its scholarship funds for the support of the students involved.

Now we come to Mr. Sharp's generous and far-sighted gift. What is seen as desirable, and what has actually been begun on a most modest basis, is now made possible on a scale sufficiently large to demonstrate its potential effectiveness for the whole student body. Mr. Sharp has agreed to allow the money to be used for the expansion of this guided field-work program, with the understanding that the money itself is to go altogether to the support of the students. He has expressed the wish that the amount not be set up as an endowment, but that it be spent in meeting students' needs and providing them with competent supervision. This, then, is the rough outline of the program which he and the School have worked out together:

The money will support two groups of students for three years each, $25,000 per group. The first group chosen will begin their seminary work next September; the second group will be selected three years later, when the first will have been graduated. Thus the total program will cover a period of six years, during which time other financial aid will surely be forthcoming to enable it to be continued and enlarged. We say "surely," because we feel certain that as the immense significance of this program becomes known, others will join Mr. Sharp in underwriting it.

$25,000 will meet the needs of approximately ten students for three years, at the rate of approximately $750 per student per year, and still allow a sufficient amount for an emergency fund. The student will use this $750 per year to meet his expense in part — tuition, fees, room, board, books and incidentals. But $750 will not cover everything; the remainder between that figure and his total need will come from the amount contributed by the various institutions to which the students are assigned for their field work, as well as from the student himself, if he can afford it. Thus the presence of the Sharp Fund will serve as an impetus to churches and other groups to take part in the program and thus to contribute to it.

Churches and the School will work together, therefore, to see to it that, for the men chosen to receive support from the Sharp Fund, they be given the kind of experiences throughout their seminary careers, and the measure of guidance along with each experience, which will best prepare them for the work of the parish ministry. This is a rare and noble effort, and the men to be selected will have an unparalleled opportunity. Mr. Sharp's gift is significant, because it is a direct attack on both concerns mentioned above, the need for increased scholarship money, and the desire for integration between field work and classroom.

It is important to note as a postscript, however, that we have only barely begun. Mr. Sharp's gift, generous as it is, is not much more than the proverbial drop in filling the bucket of our need. If we at Perkins are to take this great idea of an intimate relationship between classroom and field work, and make it living reality, then our needs are larger than we have thus far dared to state. But these needs are not so large, I believe, as to frighten us. They will be met by those who come to know, and desire to support, the program.

MERRIMON CUNINGGIM

FIELD WORK IN THE BACHELOR OF DIVINITY PROGRAM

By A. W. MARTIN

A special committee of the faculty here at Perkins is now engaged in studying recommendations which are concerned with a revised curriculum, a part of which is to be put into effect during the fall of 1953. The JOURNAL *is glad to present the following article which deals primarily with one phase of the coming curriculum changes. The photographs on the inside of the front and back covers, which help to tell the story of field work here at Perkins, were taken by Dr. Martin.*

THE EDITOR

WITHIN the past ten years, several important studies have been made of the functional aspects of theological education in the United States. Prominent among these studies are the biennial reports for 1950 and 1952 of the Association of Seminary Professors in the Practical Fields, and "An Analysis of the Theological Training in the Ten Seminaries of the Methodist Church" by Stanley Martin of Boston University.

These studies, plus numerous conversations with members of theological faculties and with pastors of churches, convey the definite impression that theological education in this country is quietly but surely undergoing major changes. In fact, demands upon the seminaries for a much greater output, in the form of adequately trained parish ministers, is forcing faculty and administrative officers in charge of these institutions not only to ask for greater financial support from their constituency but to re-examine the basic factors in the training of the leaders which the churches are demanding.

In approaching this problem of an adequately trained ministry, the average member of a theological school faculty and the average laymen in a local church share at least one common handicap. Both have great difficulty in understanding the complex nature and the wide range of the parish minister's duties. Here, for the purpose of illustration, is a greatly condensed summary of the pastor's responsibilities as listed in the 1952 edition of the Discipline of the Methodist Church:

1. To preach the gospel.
2. To administer the Sacraments, perform marriage ceremonies, and to bury the dead.
3. To give pastoral guidance and oversight to members of the church and others in need of a pastor's help.
4. To instruct candidates for membership in the church in the meaning of the Christian faith, the history, doctrines, rules, and program of the Methodist Church.
5. To organize and maintain church schools, Woman's Societies of Christian Service, young people's organizations, and organizations of Methodist Men.

6. To arrange for the instruction of children, youth, and adults in the Word of God.
7. To teach and preach on the subjects of missions, benevolences, Christian education, Christian stewardship, temperance, the claims of the ministry, the Bible and its circulation, and world peace.
8. To administer all the provisions of the Discipline (768 pages of it) in his pastoral charge.
9. To keep permanent records concerning baptisms, marriages, and membership.
10. To make report on all items required for the records of Quarterly and Annual Conferences and to deliver to the proper treasurers all money raised by the local church.

While no one would suggest that the foregoing is an adequate description of the present day pastor's task, I am sure that all will agree that in order to meet these modest requirements, he should possess a wider range of knowledge and skills than any other professional man in modern society.

The failure to understand the complex nature of the seminary's function in the training of the parish minister has led to a senseless verbal war, in recent years, between advocates of "content" centered courses and the proponents of the so-called "practical" courses. Unfortunately, the Kingdom of God suffers equally at the hands of the brother who majors in "content" and the disciple of the latest gadget. If we are to have an adequately trained ministry, the two emphases must be brought together in a seminary program that will encourage the student to learn both the "content" and the "method" of his profession. In my opinion, this is the crucial problem in present day theological education.

Few, I think, will deny the need for integration between the "theoretical" and the "practical" in the training of ministers. A real danger, however, lurks in our willingness to settle for something far short of real integration. In fact, most seminaries are already trying to meet the demand for the so-called "practical" aspects of theological education through a more or less organized program of field work. That these programs are accomplishing some good cannot be denied; yet, they undoubtedly fail to recognize and come to grips with the basic problems of integration.

The faculty and administrative officers at Perkins are deeply interested in and concerned about the various aspects of this problem. In the experimental procedures, which we have been able thus far to set up, certain basic factors are beginning to emerge. We should like to share these matters with the readers of the Journal with the hope that constructive suggestions may be made toward the ultimate solution of all the problems involved in bringing together — to paraphrase an oft quoted saying of Methodism's founder, John Wesley — the two so long divided, vital "content" and adequate procedures for using this knowledge in the establishment of the Kingdom of God here and now.

1. Integration of the theoretical and the practical calls for intelligent cooperation between the faculty and administrative officers of the seminary on the one hand, and the pastors, denominational administrative officers, and local laymen on the other. The former group must seek to understand the relevance of a live church situation for their own classroom procedures, while the latter group gains a better understanding of their role as educators.

Field work, therefore, must be more than a device for providing seminary students with jobs in local churches through which they can supplement their income. Instead, it must become a cooperative en-

terprise between the local church and the seminary through which the resources of both are brought to bear upon the problem of training future ministers.

2. This process of integration calls for a better understanding of the basic laws of learning on the part of all who share in it. On the one hand, we need to realize that the mere transfer of certain symbols from the notebook of the professor to the notebook of the pupil does not necessarily mean that either the professor or the student attached any vital meaning to said symbols. Further, we should realize that persons do not learn merely by doing. Mere participation in the performance of certain ministerial duties does not insure the adequate understanding and future use of the functions involved in these duties.

Basic, therefore in the training of ministers is the need for the student to participate in direct experiences that not only are within the general framework of his future parish situation but are shared with older ministers and teachers who can on the spot help him to find meaning and significance in the varied factors of these experiences.

3. Another group of problems centers in the matter of financial support for the type of field work program described above. First of all is the need for a seminary staff and faculty that would be adequate to the needs of both the classroom and the field. One or perhaps two staff members would necessarily devote the major portion of their time to the organizational and administrative problems involved in administering the field program. Others should devote their attention to teaching the courses directly associated with live church situations. All faculty members should share in some way or other in the field program; thereby, securing the contacts with local church situations that would tend to give relevance to their own classroom procedures.

In actual practice, however, the necessary additions to staff and faculty, over and above the number required for the effective manning of the traditional seminary program, would not be great. This approach to field work calls for a shift in teaching procedures and points of view, rather than in an outright addition to an already existent curriculum.

The major financial problem confronting most seminaries, regardless of the type of curriculum, centers in the living expenses of their students. The student who, while attending the seminary, must earn a major portion of his expenses is in the majority in most institutions. This problem is complicated further at Perkins by the fact that approximately sixty percent of the students are married.

Quite obviously, no seminary can hope to bring all students under the provisions of an adequate field work program over night. Here at Perkins, we propose to expand the small beginning which we have made to a sizable group of first year students in 1953-54. The Bachelor of Divinity currculum is currently under revision looking toward a vital integration of classroom procedures and laboratory work in live parish situations that will implement, we believe, the general principles of field work set forth above. From a financial point of view, interested persons can contribute to the successful expansion of this venture in person-centered theological education in one or more of the following ways:

(A) Encourage young men in high school and college, who are planning to enter Perkins for their professional training for the Christian ministry, to begin where they are to make provision for the cost of their seminary training. If this appears to be a far-fetched suggestion, consider the following:

(1) The young man who brings a family to the seminary campus adds greatly to the cost of his theological education. Perhaps, if young ministers gave more

thought to the financial cost of professional training *before* assuming family responsibilities, they would approach the seminary period in better position to profit most from the experience.

(2) Perhaps, the Methodists should take a suggestion from a sister church, and deliberately go about the business of encouraging parents to see their ministerial sons through seminary as a contribution which they gladly make to the Kingdom of God. More Methodist families are able to carry this responsibility than most seminary administrators have as yet discovered. Then, why shouldn't we go about finding laymen who have no sons of their own in the ministry but who are amply able to carry the financial burden for some other man's son?

(B) Encourage laymen, local churches, annual conferences, and other church groups to make contributions to the scholarship funds administered by Perkins School of Theology in support of the field program outlined above. Counting tuition, room, board, books, transportation, and incidentals, approximately fourteen hundred dollars is needed per year for each unmarried student. Local churches in which the student serves under the proposed integrated program will be asked to contribute from two hundred and fifty to six hundred dollars toward the support of each student assigned to it. An average of approximately one thousand dollars per student must be provided from other sources to enable him to devote his full and undivided attention to his assignments. And in no other way can the vast majority of the students who attend Perkins hope to get the most out of their seminary studies.

One generous and far-seeing layman has recently contributed fifty thousand dollars toward the establishment of this type of scholarship, which over a period of six years will p r o v i d e for approximately twenty men. If it be true, as some one has said, that the future of the Methodist Church is very largely in the hands of the ministry, no more productive investment can be envisioned than this.

Ministers' Week Lecture Topics

February 2-5, 1953

The Fondren Lectures — By Bishop Arthur J. Moore

"Immortal Tidings in Mortal Hands"

1. The Redemptive Mission of the Church
2. The Kingdom without Frontiers
3. An Authentic Voice in a Bewildered Century
4. Has the Church Lost its Heroism?
5. The Rapture of the Forward Look

The Peyton Lectures — By Dr. Albert C. Outler

"Psychotherapy and the Christian Message"

1. The Wisdom of Psychotherapy
2. Allies or Rivals
3. The Human Quandary
4. The Human Possibility

The Jackson Lectures — By Dr. R. B. Y. Scott

"Our Old Testament Inheritance"

1. The Knowledge of God
2. The Service of God
3. The People of God
4. The Book of God

BURY WHAT CORPSE?

By HOWARD GRIMES

IN a recent issue of *The Pastor,* there appeared an article proclaiming the death of the so-called "life-centered" approach in religious education. Its title, "Let's Bury the Corpse," suggests the one used for this article.[1] It is not the purpose of this discussion to offer an apology for experience-centered religious education. This has been done in two other articles in the same journal.[2] It is rather a plea for a point of view which neither defends nor rejects, but evaluates and selects. It may be that *some* corpses need to be buried, and in such a way that they stay buried; it may be that others need to be buried, provided the burial is followed by a resurrection.

Indeed, any human system is subject to the need for constant burials. That which is new in one generation—a departure from out-worn traditions—may become, in a later generation, itself an out-worn tradition. No human system of ideas, no human description of values, is sacrosanct. It is quite possible that progressive religious education, which historically must be given credit for breaking the strangle-hold of a rigid classicism, may now need very careful critical examination.

Unfortunately, it often happens that those who support the educational approach in the church today feel that any one who questions John Dewey, George Albert Coe, William Clayton Bower, Harrison Elliott, and others of the "old guard" in religious education is untrue to the "cause." (Some who read this article may react in that manner.) Without question these men have had profound influence on education as it is practiced in churches today, and much of their influence is good. It would hardly be reasonable, however, to insist that there is no need for a rethinking of "Christian pragmatism" and the evolving of some new synthesis that better meets the modern situation.

It is beyond the scope of this brief presentation to do much more than indicate some areas which need our common concern. Here, for example, are some corpses that we might let Mr. Lowell bury: the belief that "experience" is a continuous upward movement without radical breaks; the implications that immediate experience is the only context in which life situations are found; the insistence that one wait for a need to be felt before presenting new ideas; the belief that "doing" is involved only where there is observable activity; the belief that a person ought to be able to understand readily every idea presented to him; the belief that man's nature is such that you need only surround him with "good" experiences in order to secure his salvation; an emphasis upon a sort of "do-good moralism" which fails to get at basic religious issues; theological pre-suppositions founded more on John Dewey than on the New Testament.

But what is the direction in which we ought to move? Is it toward the dead memorizing of meaningless verses of Scripture which was characteristic of the early

[1] C. Stanley Lowell, "Let's Bury the Corpse," *The Pastor,* September, 1952, pp. 3-4.

[2] J. Edward Carothers, "Christianity Is Life-Centered," *The Pastor,* December, 1952, pp. 2-3; Woodrow Geier, "An Uncertain Sound, Mr. Lowell," *The Pastor,* December, 1952, pp. 4-5, 44.

Sunday school. Is it the extreme emphasis on conversion which nineteenth century pietism fostered? Is it the blind ignoring of the fact that teaching must be graded to fit the age group involved? Is it the return to a vacuous intellectualism, or to a philosophy of education that considers the educational process as "pouring in" ideas? Is it even the neo-classicism of the Hutchins-Adler school that is needed to meet the needs of modern man? No easy answer is available.

Two questions must be raised in this regard. One concerns especially the theological context in which early progressive Christian education arose. How adequate is that context, and if it is not adequate, what is the new context? In spite of attempts of religious leaders of a decade or so ago to disclaim the theological emphasis in religion, they had a theology. Those who claimed emancipation from theology were a little like the author of a pamphlet seen in a church not many years ago. One section proclaimed, "We have no theology." A later section was titled, "What we believe." Even John Dewey, who wanted to get away from metaphysics, had a world view, as John L. Childs has so adequately shown.[3] Thus, one must question seriously many of the theological assumptions of progressive religious education.

But having done so, another question arises: In the new theological context (which seems inevitably to be one more closely oriented to the historic Protestant faith), is it necessary to give up the methodological emphasis of the Dewey-inspired religious education? Randolph C. Miller has answered this question in the negative, insisting that the "life-centered" approach which Mr. Lowell rejects can be held in an orthodox theological context.[4] The clue to Christian education, he insists, is an adequate theology, though he would not, as Mr. Lowell seems to do, thereby make the transmitting of a theology the major purpose of the educational process.

Certianly this thesis requires careful examination and experimentation. Perhaps the answer is neither a rejection nor an acceptance; perhaps, as has already been said, it is an evaluation and a selection.

Let us illustrate in several different areas. Take the matter of the interpretation given to the Bible. Life-centered religious education has tended to think of the Bible as a source-book for Christian living, coming out of human experience and needing to be put back into modern experiences for an effective interpretation. This statement is no doubt true—but it is a dangerous half-truth. Unless the Bible is more than that, the Christian gospel—and in particular the Protestant expression of it — loses its point of orientation. The Bible must be presented as the record of a people, culminating in an event, in all of which God confronts man with the inadequacy of his human experience and the necessity of recognizing this fact as the beginning point of his salvation.

Or take the matter of education and evangelism. Fortunately there no longer appears to be much controversary in practice among the exponents of these two approaches; yet the issue is not really solved. Christian nurture of a mild and ineffectual form may actually immunize persons against the impact of the gospel in its unconditional demands (just as a mild dose of serum my immunize the body against the full disease). Every-day experiences interpreted in Christian terms are to be thought of as preparation for and follow-up to those more significant experiences that happen in meaningful worship services, in summer camps and conferences, in the preaching of the word and the ad-

[3] *Education and the Philosophy of Experimentalism* (New York: D. Appleton-Century Company, 1931).

[4] *The Clue to Christian Education* (New York: Charles Scribner's Sons, 1950).

ministration of the sacraments, in various crisis situations in which the demands of the gospel are made clear. The "didache" (teaching) of the gospel must never be allowed to become a substitute for the "kerugma" (proclamation), and conversely the "kerugma" must never be thought of as complete without the "didache" and the "koinonia" (fellowship) of the gospel.

Or consider a problem that goes to the center of this controversy we are discussing. Do we start with immediate questions and needs and go to the gospel, or do we start with the gospel (the Christian heritage) and find there some of the questions which ought to be raised about our human existence? Why are not both of these approaches, in the deepest sense of the word, "life-centered" so long as they are existentially meaningful? A person already sensitized to the ultimate demands of the gospel is invariably sent to the Bible and the rest of the Christian heritage to find guidance to make decisions for the present moment. But how did he get his original concern if not from the data of the gospel? Does he not need repeatedly to be confronted with the living God not only in terms of his own subjective response to God at work through the Holy Spirit but also in the objective demands as found in the Bible, just to know what kind of question to ask?

Is it not possible, then, that both Herbart, who started with ideas and moved toward an application of them, and Dewey, who started with questions and sought help in answering them, can be of service to the Christian teacher and preacher? But to take the gospel out of the life situation and make it a dead set of ideas to pass on is to stultify and limit the gospel. The gospel must be made existentially meaningful, else Christianity ceases to be the religion of the living God and the incarnate Christ and becomes simply another system.

It may be that just now we need especially to be driven back to a re-examination of the original good news in Jesus Christ, not as a means of proving an existing orthodoxy, nor as a historical exercise, nor as a problem of Biblical exegesis as such, but because of what the gospel in its pristine form (in the New Testament) says to us in our present existence. But here is the emphasis which we can ill lose in the desire to find a better context for Christian teaching: this confrontation must be in terms of our present existence (life situation). The Word must become the living Word; it must be understood in its own cultural context in order that it may become meaningful in ours.

All of this is only to raise the question, not to answer it. It is to call for creative thinking, with practical results, unbound by any slavish allegiance to the creative thinking of the past, yet not unaware of what that thinking was—so that more effective means may be found by which the living God may speak to men and women, boys and girls, in a changing culture. It is a call for a creative examination both of pre-suppositions and of practical techniques, by those in seminaries, on national boards, and in local situations (where the final answers must prove themselves), so that more effective means may be found for communicating both the comfort and the challenge of the gospel today.

A WAY FORWARD FROM LUND

By ALBERT C. OUTLER

Dr. Outler was one of seven official delegates of the Methodist Church in the United States to the third World Conference on Faith and Order, which met in Lund, Sweden, August 13-28, 1952. He was on the drafting committee of the Methodist delegation to write a critical estimate of the first report of the committee on the theme for the Evanston assembly of the World Council of Churches in 1954. Dr. Outler was on the drafting committee of the Faith and Order Commission, on the Faith and Order theme for Evanston, and was on the drafting committee of section two of the Lund Conference, on "The Church."

During the discussions in section two, Dr. Outler offered a proposal as a new approach to the issues underlying the present impasse in ecclesiology. The section adopted the proposal and Dr. Outler was invited to write a brief article for the ECUMENICAL REVIEW *in explanation of the proposal. The present article is a reprint of that essay.*

THE EDITOR

LUND was a signficant chapter in the history of the ecumenical movement, largely because it marked the end of an old and familiar era and opened up a new and unfamiliar one. One of the clearest lessons of the conference was that the traditional patterns of comparative analysis in ecumenical discussion have served their day and have reached the point of diminishing returns. When we met there, we had Lausanne and Edinburgh behind us and we also had before us the elaborate preparatory studies and reports which had set the stage for this conference. Most of us knew where we, and the others, *stood.* But when we began to ask where, or how, we could *move* from where we stood, we discovered that our disagreements, especially in ecclesiology, were quite firm and that they had been reduced about as far as they could be by reciprocal explanations. We did not, of course, abandon the method just because it was outmoded — for we had no other alternative equally familiar and protective. But there was openly-voiced discontent and frustration about the evident lack of progress we were making in the early sessions.

Moreover, Lund marked the end of the hopes of those who saw in the ecumenical movement a real prospect that one of the existing churches might come to serve as the nucleus around which all the others might be gathered. The method of comparative ecclesiology had produced one very interesting thesis widely shared, as it seemed to me: all the churches have authentic *vestigia ecclesiae* (in varying degrees of completeness, perhaps) but the total fullness of the Church is to be found in none of the divided churches as they now exist! Further progress in ecumenicity is going to require mutation and development toward a wholeness which cannot now be accurately foretold.

Lund, then, exhibited a certain hardening of the lines of confessional loyalty because it offered such a searching challenge to those loyalties. But, at the same time, there was a definite emergence of new lines of exploration of ways and means around our road-block. Two of these newer emphases may turn out to be of especial importance for the future of Faith and Order as a theological enterprise within and for the churches. The first, and perhaps the more important, I shall only mention, for it will be dealt with thoroughly in all the other reports on Lund, and I need only notice it in passing. It is the proposal to refocus the issues of ecclesiology and set them into the larger and more fruitful problems of *Christology and eschatology.* As things now stand, the ecclesiological issues are irresolvable. But as components of the new issues arising in Christology and eschatology, they might turn out to be more viable. In any case, Christology and eschatology are two of the ripest and most urgent topics in contemporary theology and are the proper business of ecumenical theologians irrespective of their present ecclesiological doctrines.

The other new emphasis which emerged in the discussions at Lund needs more extended comment, for I fear it may be neglected or misunderstood by many who are preoccupied with the former. It is, quite simply, the proposal that the time is also ripe for a new and truly ecumenical study of the total historical experience of the Christian community; and this as a *theological* enterprise which would provide new and solvent insights into the nature of the church and the meaning of the Gospel! A short statement of the idea occurs in a recommendation of one of the section reports:

> We propose the establishment of a Theological Study Commission to explore more deeply the resources for further ecumenical discussion to be found in that common history which we have as Christians and which we have discovered to be longer, larger and richer than any of our separate histories in our divided churches. Such a study would focus not only on the hard core of disagreement between us, but also on the positive discoveries there to be made of the various levels of unity which underlie our diversities and dividedness.

It is notorious that the traditional patterns of church history and the history of doctrine have been more apologetic and partisan than synoptic and ecumenical. Vast talent and industry have been consecrated to the business of exhibiting the history of our divisions and their justification — or, alternatively, to the elucidation of fragments of our common history as if they were intelligible in themselves apart from the totality of the Christian past. Thus, we have adequate studies of periods, or of great figures, or even of separate traditions, but it is well-nigh impossible for a student, in the present state of historical scholarship, to get an *ecumenical* view of the long and confused pilgrimage of the people of God as it has unfolded in time and expanded in space. We understand our separate histories relatively well — but we are often shut up in them, as any review of the correlation between historical subject-matter and denominational affiliation of historians will show. The result is that our historical understanding tends to re-enforce rather than transcend our natural parochialism. This is even more the case in "doctrinal" history than "ecclesiastical" — and at the very time when "secular" historiography has become increasingly synoptic and comprehensive. The study of history has thus far not served the ecumenical cause very notably and it is not surprising that it is considered by many a non- or sub-theological enterprise, as far as the prob-

lems of Faith and Order are concerned.

And yet Christianity is incurably and essentially an *historical* religion. Its origin is rooted in an historical Event, it lives in history and it must be known in and through its living history. The *paradosis* of the *kerygma* is an historical process and, part from historical transmission, cannot survive nor be preserved. The history of faith, and life and doctrine in the Christian community is, therefore, a theological problem and a theological resource of prime importance for the ecumenical movement. Our oneness in Christ, which we all confess, implies, among other things, that we have a common history that overarches and includes our separate histories. Indeed, our separate histories are authentic only to that degree to which they reflect or derive from this common history.

It is long now past the time when any single historian could master and interpret this total history, in its true diversity and unity, even if he were sufficiently free of apologetic impulses to be steadily concerned with the synoptic and ecumenical view. But, in the ecumenical movement, we have a really new situation which would make possible this enterprise of "ecumenical history" in a different atmosphere and by different methods. We have become accustomed now to exploration across the lines of denominational self-defense and we have a range of talent and human resource greater than could possibly be available to any one of our separate traditions.

What we need is an ecumenical history of the experience of the Christian community from its beginnings till now, in which the old lines of distinction between church history, history of doctrine, symbolics and liturgics are broken down and re-formed. We need an historically honest answer to the question "How has the Gospel been received, expressed and transmitted in the succeeding generations of the people of God?" We need to re-assess the role and meaning of doctrine, worship, and Christian service in the common life of the churches; this would illuminate the meaning of creeds and dogmata in a new way for many people. We need to study, in an ecumenical perspective, the crucial fissions which have occurred in the course of Christian history, not now to justify them but to find a way beyond them and their divisive influence on us. We need to seek instruction from others, in an ecumenical temper, concerning those areas of Christian historical experience we have neglected or are inadequately equipped to investigate. I am not here trying to specify the programme of the ecumenical history; that would be a part of the enterprise itself. But something of its character can even now be seen and I must confess to real excitement in considering it.

We have one Lord and Saviour. There is one Spirit who is the true life and real power of our common life in the Body of Christ. And since we have this oneness in Christ, it must show itself, in some degree, in our historical experience as God's people, set down in time between Advent and Parousia. The more fully we can know and share in this common history, the more surely we shall find what makes for unity and what makes for the prolongation of our dividedness. We have been led, one might think, to an end of the earlier pattern of ecumenical work, to force us to find new modes of expressing our determination to seek and realize the unity which God wills for us and gives us in Christ, as we obey Him in truth.

It may be that this task of re-assessing this common Christian history is too difficult, too vast and vague, or that the danger of getting hopelessly mired in minutiae is too great. This may be so, but what is the alternative? To go on re-working our separate histories till our hopes for unity

wane or turn apocalyptic? It may be that our historical partisanship is so inveterate that we cannot study history together without merely re-arranging our old, unaltered presuppositions. This, too, may be so; but if it is, one can prophesy that the ecumenical movement will not survive more than one more generation of those who say "Lord, Lord" and do not the things which He commands.

But it seemed to me, and to many others at Lund, whenever we moved beyond or got behind our registry of agreements and disagreements, and began to speak of the wider vistas of Christian history, that the atmosphere of the discussion altered. We saw men of different traditions instructing and learning from one another. Some of the reports will show how this historical perspective altered many of the conventional notions with which we began our discussions. It seemed to us that the things which still divide us looked different when they were analyzed in the wider frame of common history than when they were merely opposed to each other in dogmatic disjunction.

There are no panaceas for further progress in Faith and Order. There is no easy way forward. Bishop Ramsey wondered, in one of the final sessions, if the day of gatherings like Lund might not be over. It may be so — for some of the things he may have had in mind for such conferences to accomplish. But it may also be that the truly constructive work of Faith and Order has now begun in earnest. We know now the magnitude of the theological task and the intransigence of good men on behalf of differences which they hold precious. But it is in just such a dilemma, tragic and painful as it is, that we can begin to see the providential significance of "the ecumenical fact," this new phenomenon of Christianity in our time. It is the fact of ecumenical fellowship, ecumenical conversion, ecumenical worship and ecumenical decision. It is the fact of responsible and candid Christians who have no inclination to compromise their convictions and no inclination to withdraw from the ordeal of *theological work together!*

In such a situation, the doctrinal issues which divide us (and the "non-theological factors," too!) can and will be faced in an ecumenical spirit in which there is no question of coercion or surrender, but an ardent prayer to the Spirit of Truth that He lead us into truth, despite our obduracy. Conceived and executed in such a spirit, this project of an ecumenical history would prove of wide and great usefulness — in theological study and training, in the reorientation of our parochial Christian interests, and in the area of ecclesiology as well. I can think of nothing that promises greater reward to those who might labor in it and to those who would enter into their labors.

FOR SUCH A TIME AS THIS

By CLYDE E. WILDMAN

Dr. Wildman was for a number of years president of Depauw University, and last year was Visiting Professor in the Department of Religion at Southern Methodist University. The following article was the baccalaureate sermon for the June, 1952, graduating class of Southern Methodist University. — THE EDITOR

"Who knows but that thou hast come to the kingdom for such a time as this?"
Esther 4:14.

THE book of Esther tells the story of an attempt on the part of the Persian Empire to eradicate the Jews. This ruthless program was frustrated by the ingenuity and resolute courage of a beautiful young woman named Esther who embarked on a dangerous mission with the words, "If I perish, I perish."

In persuading Esther to undertake this perilous course of action Mordecai appeals first to self-interest: "If you hold your peace at this time, then will relief come to the Jew from another place but thou and thy father's house will perish." Mordecai was too shrewd, however, to stop with an appeal to self-interest. He pitched his appeal on a higher plane, "and who knows but thou hast come to the kingdom for such a time as this?"

Desperate times called for all the ingenuity and courage that could be mustered and a beautiful woman, using what she had, saved her people. It is because of this indestructible spirit, that the Jews have stood successively by the graves of their oppressors.

What gives significance to the utterance, however, is a quality of timelessness and timeliness which makes it appropriate for a text during our day.

During the war Dr. Fosdick preached a sermon on the subject — *A Great Time to Be Alive.* In this sermon he said: "We are living in ghastly and hideous but also great days. We must not seek for ease but for adequacy. Some eras are like a lullaby; others are like a spur. We dislike change. We prefer to stay put. Even the church tries to save the world without transforming it."

About the same time a great editor wrote a book entitled — *A Time for Greatness.* In it he said, "A tragedy is a play where things happen for clear reasons. Hamlet, Lear, Anthony died because the seeds of death were in their character. We must not re-write the last act of Hamlet to make the prince die by slipping on a banana peel. A civilization does not fall because it steps on something slimy. Something slimy is present. Civilization is soft in spots. The present war is a tragedy of character. We must grow up fast or die. The time for the second-rate is past. On an apocalyptic date, fate itself calls the bluff."

Another author, Miles Krumbine, in *Personal Triumph,* places his finger upon a psychological and spiritual weakness of our time when he writes: "The pre-occupation of modern literature is with failure and frustration. We have taken defeat to our bosoms and coddled it. We have lost

our self-confidence because we are giving ourselves to a way of life in which we no longer believe. Our problem is moral and spiritual. We must cleanse wounds before we close them. Our age depends too much upon noise. It does its thinking with its lungs. We speak in stentorian times. We are uncertain, nervous, hysterical. Only great schemes, *extravagant* plans, widely *applauded* movements can do us any good. We run off to find a prophet with a louder voice and a larger following. Few of us look with anything but scorn on the quiet call to duty. We ask men to compose their spirits when their house is on fire and to wait until a rain comes along to put out the fire."

Should we listen to voices such as these? Why trouble about revolutions, reformations, tragedies and the psychology of a neurotic world? In every issue of the paper there is a new crisis. We move from crisis to crisis until we wonder when a crisis is a crisis. Well, a crisis is a crisis when it is *our crisis.* After all, we do have to live in the world and it makes considerable difference as to the kind of world in which we live.

Physically, the world in which we live is a shrunken world. A number of years ago Jules Verne wrote a book — *Around the World in Eighty Days.* Now the world can be girdled in a matter of hours. We no longer live in a neighborhood but a tenement house and if we live in a tenement house it makes considerable difference as to whether or not our neighbor's children play with fire.

We live in a *shattered* as well as a shrunken world. A village that was 1800 years coming into existence is shattered from the air in eighteen minutes.

Our world is also a *speeding* world. We are disappointed if we do not make the first section of a revolving door. By means of a streamliner we make up an hour's running time between Chicago and Detroit and have nothing worth while to do with the extra hour when we arrive. The radio can carry our voice around the world in a matter of seconds but by a queer irony of fate at precisely that minute we have nothing to say. We are moving twelve times as fast as our grandfathers — it still remains a question as to whether we are twelve times as good. Our world is on the move, but all too often our hurry leaves us breathless with almost no time for reflection and we are caught manipulating a set of techniques without any fundamental philosophy as to the direction in which they should be manipulated. We need to guide our actions by the compass rather than by the speedometer.

Psychologically, the world in which we live is highly nervous — nervous almost to the point of hysteria. It is a world living under high tension and high pressure. Our world is a confused world; it is a suffering world; in places it is a starving world; it is a suspicious world. It is a plastic world; plastic almost to the point of fluidity. Our world is a tired world. It is a jazz world which has lost its confidence in jazz. "Its orchestras shout defiance at anyone who would question the genuineness of its hilarity. But underneath there is a deep undertone of blues." Why? Partly because men have been created a little lower than God and they will never be happy until they say in their heart, "I will arise and go to my father." In the New Testament there is an epidemic of men who are looking up — There has been an ascension. Nothing has been the same since then. A spark has troubled man's clod. He can never completely silence the voice of conscience nor be indifferent permanently to "the purrings of the dynamoes of God in the deep places of life." In his best moments man knows that no one can square accounts with him on an animal basis.

When for a few fleeting minutes man really thinks, he knows that "in a world where anything goes, everything will soon be gone." He is unhappy when he casts his pearls before swine and he ought to be. He is distraught because he knows that he should sit down before mighty principles first for contemplation and then for consent. Deep in his nature he knows that St. Paul was right when he said, "Be not conformed to this world but be ye transformed by the renewing of your mind." He departs from such a point of view at his peril. He wants peace but he will not have it as long as he denies his own best insight for himself and his world. In a machine age we need to know that no machine can give the sense of a washed spirit.

Our world is an *undisciplined* world. It does not enjoy restraint. It swiftly discounts the admonition of a great Scotch preacher who said: "I want to be controlled by the same power that controls the stars in their courses. I shall be satisfied with nothing less."

Our generation has been referred to as "an unspanked generation." It has burned its copybooks. It has sniffed the air of freedom. Authority is being challenged. A British visitor upon his return to England was asked what most impressed him about American life. He replied, "Why I think it is the astonishing way which in America the parents obey their children." He had scouted the game. He knew the score. Is there anything that has the right to command us? The shallow answer is "no" but deeper reflection will reveal to us the fact that, the good, the beautiful, the true, the spirit of our Christ — these have the right to command us.

Morally, we are warned of the danger of suppressed desires and there is a danger. We are exhorted to express ourselves. Man has some deep hungers — the hunger for food, for shelter, for clothing, for a family. He has the hunger to rate, to be somebody. All of these are deep in human nature and existed long before the first century A. D. All of these are like a river. The river current is the river *expressing* itself; the river bank is the river repressing itself and we all know what happens when a river gets out of its banks.

We are told repeatedly to conform. "When in Rome, do as the Romans do." I would like to amend this proverb to read, "When in Rome, do not as the Romans do, but do as the Christians did." That is a vastly different thing. We will be unhappy personally and will make the world worse rather than better by easily adjusting ourselves to a pagan environment. It is not always easy to tell what is right and wrong. Judgments in this field require intelligence, experience, ideals, and the power of discrimination. Mankind must increasingly believe in the importance of the moral order of the Universe. "Mind is important" said Greece. "So is conscience" said Palestine. "Know thyself" said Socrates. "The knowledge of the Lord shall cover the earth as the waters cover the sea" said the prophet. No nation will survive that remains stupid, neither will it survive if it violates the mighty moralities. Evil carries in itself the seeds of its own death. Nations and individuals start out to break the moral order of the Universe only to find that the moral order has broken them. They haven't a chance.

Socially, we are living in a period of upheaval. Events happen so fast as to leave the historical ticker tape far behind. It takes fast work to keep our geographies up-to-date. Revolutions are upon us. There are wars and rumors of wars. These social movements need direction and leadership by first-class minds. Leaders must follow principles rather than the ethics of convenience.

Changing our economic order alone will not save us because no economic order will succeed apart from character in the men who operate it. So also no United Nations Organization will work apart from the will to make it work. We need not fear the wheels of industrial and political organization if there is "a spirit in the wheels." Our trouble morally and socially is that we approach problems from without rather than from within. Our philosophy might well be: "If there is anything wrong with the well, paint the pump." Our disease morally is not a disease of the skin; it is a disease of the heart. If men and groups are right at the center we may safely let them be free at the circumference.

Religiously, the world is perplexed. Its favorite prayer might well be: "Lord, I believe, help thou my unbelief." It wants the church to be more than a place where one experiences "atmospheric amiability" and nothing more. It wants reality. It is tired of sham and hypocrisy. It wants to know what Christianity means and what it has to offer in such a world as this. It wants a generation that does not "fear the new nor sneer at the old." There is a feeling that the church is the custodian of something precious. It may have its treasure in earthen vessels but it is a treasure nevertheless and in the figure of Christ many see a redeeming power if only that spirit can be set free in society.

This is a partial description of our world. Some feel as if we are really caught between "two worlds the one dead, the other powerless to be born." It has not been my intention to paint a world that is bleak and black. I have not spoken to spread a mood of disillusionment and defeat. Often around a ruined house there grows a fringe of violets. Our world is a wistful world; it is looking for real leaders. There is much intelligence in the world; much courage, even a great deal of faith, but the *common* man needs the leadership of the *uncommon* man.

"The whole world groans and travails waiting for the sons of God to be born." With their birth will come the new world but not before.

Esther used what she had — her beauty, her intelligence, her fortitude, and her faith, and she saved her people.

As we face our world, we may experience different moods. We might want to escape. The cry of the Psalmist, "Oh that I had the wings of a dove that I might fly away and be at rest" appeals to us. Men bear the brunt of the world's buffetting. They manfully carry their share of the world's work without whimpering or whining. They stand up to life patietnly, victoriously even joyously. After awhile, however, because of sheer exhaustion they long for rest. So it is with this tired world. It used its energy to wage a terrible war and has but little strength left for the arduous years of peace. There is such a thing as getting tired of the struggle. That is the feeling, however, of us who are older. It is not likely to be the feeling of youth. Deep calls to deep and youth answers.

This is no time for playboys. As Bernard Iddings Bell says, "A playboy is moderately interesting and slightly amusing up to the age of twenty. After that we feel apologetic for him; if he is still a playboy at forty-five, he is an object of pity."

We need periods of escape. We need to escape from the real to the ideal so that we may return to the real with the ideal as a standard of measurement. We should escape from the temporal to the Eternal so that we may return to the temporal with eternity in our hearts. "The lonely does need to flee to the Only."

But after all, there is no permanent escape. The prospect for us is a rather long life. We will probably live to the

age of seventy or eighty. There is no escape. It is cowardly to walk out on the world; we should transform it but we cannot transform it *in absentia.*

There is also the mood of futility. "What is the use? I only have one vote. Pressure groups control America and the world. The only way I can count is to join one." We lift our voice for Beethoven and Bach but the popular vote goes for "The Atchison, Topeka and Santa Fe" or "Sioux City Sue!" We try to be fair in our approach to labor and management but each group, with rare exceptions, seems bent upon its own interests and the public is unorganized. We preach, teach, work, labor for international good will but we have a feeling that the issue has been taken out of our hands by forces so vast that our little efforts will not turn it one way or another. We certainly do not want another war but Russia is calling the plays and Stalin is the quarterback.

We yield to this point of view at our peril. After all, we do count. There are not enough geniuses to carry an election. In a democracy our voices are heard if we insist that they shall be heard. Indifference and a sense of futility will solve no problems either personal or national.

We can all understand what Hamlet meant when he said:

> "The time is out of joint
> Oh cursed spite
> That ever I was born to set it
> right."

His philosophy must never become ours. The times may be out of joint but we are born to set them right. I have always had a profound admiration for youth when it is deeply and intelligently stirred. Such youth feels as if the world has been waiting for it. We say of young people: "They act without thinking." To this an intelligent youth might well reply, "Yes and you adults think without acting."

We can bring intelligence to the needs of the world. We have a saying, "History repeats itself." It is our business as young college graduates to see to it that history in its undesirable aspects does not repeat itself. We must not permit a repetition of the cycle which followed the first world war. We had the trivial, roaring and bawdy twenties followed by the collapsing thirties and the warring forties. "Those that cannot remember history are condemned to repeat it." We can bring an informed, trained, original and growing mind to bear upon the problems of the world. If we do not, I hope our conscience will trouble us. There is a "moral obligation to be intelligent." Unfortunately men are led more by their emotions than by their judgment. They often think with their spleen rather than with their heads. Our debates become increasingly violent. To quote Dean Sperry of Harvard, "We evolve the tiger and the ape out of man but the jackass remains and he is a far more difficult creature with which to deal."

Intelligence gives a proper sense of balance. It helps us to arrange our values in the proper order. Our trouble is that the thing of major importance is placed upon the sidetrack while the secondary consideration goes thundering through on the main line. Our intelligence will help us to the insight that all facts are not of equal importance. A rock is a fact but so is the Rock of Ages and the second may be more important than the first.

Our times cry for ingenuity, for new answers to the same old problems and for some very old answers to some very new problems.

"The dinosaurs left their bones but no descendants. They had big bodies and small heads," says Dean Inge. The University should emphasize a clear, cool, and devoted head in a sound body.

To every problem we face we should bring all the intelligence which we can muster. We should love the Lord our God with all our *mind.*

We can also bring to the world the dealing and helpful influence of sympathy. The world today does not need a tongue-lashing; what it needs is honest sympathy and swift intelligent help. We must never be insensitive to the pathos and tragedy of life. We will want to work out the big problems of life but while we are doing that there are many unhappy individuals all about us. There are those for whom life has been a shattering experience and there are others who are caught in the grip of a fast-moving current which is taking them the same way.

We are likely to think about *our* group, *our* family, *our* home, *our* radio, *our* car, *our* standard of living. We often excuse ourselves by saying, "I will look strictly after my own affairs. If I do not look out for number one, no one else will." To such a one the admonition, "Thou shalt love thy neighbor as thyself," is most appropriate. In the meanwhile we should do something intelligent about a philosophy of life and a set of practices which creates wrecks faster than we can save the victims.

If we give ourselves to a way of life in which we no longer believe; if God is more of a problem for us than an experience, if we feel as if some sword of doom is suspended above our individual and collective heads; if such is the case we will be neither happy nor useful. We may pursue pleasure, possessions, power, even the delights of the mind but always there will be a Hound of Heaven in hot pursuit — there is still a spark which troubles our clod.

A knowledge of our times should not paralyze us; it should prod us. We must not fumble the ball on the five-yard line. I have confidence in American youth — especially our college youth. Like Esther they will use their ingenuity, their fortitude and their faith to create for themselves and their children a fairer world.

Sir Josiah Stamp, the great British economist, in a convocation address at Syracuse University said, "What the colleges and universities need to do is to send a steady stream of balanced minds into an unbalanced age."

This college generation has a date with the world. It promises to be exciting, exacting, exhausting. I hope it will not be blind.

"Who knows but that you have come to the world for such a time as this?"

SEMINARY IMPRESSIONS

By GEORGE M. SMALL

Mr. Small graduated from Perkins in June, 1952. He is now associate pastor of the Asbury Methodist Church, Lubbock, Texas. The comments which follow appeared in the Asbury church bulletin. THE EDITOR

I THOUGHT that as I am just out of seminary, still wet behind the ears so to speak, I might share with you some of my impressions of Perkins School of Theology. (We called it "The Angel Factory".)

One of the first things that dawned on me after a year or so was that critical, academic scholarship could go hand in hand with the deepest devotion and sincerest religion. The professors there who critically challenged and here and there destroyed the faith I had, replaced it with stronger, deeper faith. They did this because they themselves were men of God. I had gone to seminary with the common notion in mind that the attitude of faith was opposed to the critical attitude. I found that this just "ain't necessarily so". I found in seminary the most intelligent men I have ever known and at the same time the most faithful. I found in the professors men who had lived up to Wesley's exhortation, "Let us unite the two so long divided: knowledge and vital piety". And by piety I do not mean the I-have-k n o w n-God-longer-than-you-have attitude, but I mean genuine goodness and devotion to God.

The second thing that dawned on me after a while was that these men were staunch men of God *because* they had been critical of their own faith. Their faith could stand the onslaughts of life because they had honestly doubted it, because they had sincerely examined it critically and intelligently. So I learned this second thing: that our faith is never weakened by facing openly the questions and doubts that come to every reasonable person, but that it is strengthened. I learned that the faith which is actually weak is the one that is afraid to question itself.

Let me share with you this third thing that eventually dawned on me in seminary. I found and still find myself disagreeing with many of the viewpoints of the professors. And as I learned the professors better I found that in many important ways they disagree with each other. Yet here is what struck me: I found in them all the Spirit of Christ. I believe that what you *think* is important and that in the long run what you believe determines the way you will live, yet I found that the Christian fellowship extends across even theological boundaries and differences of doctrine. I learned that God in Christ has lifted us up into a fellowship in which we are united as brother one to another in spite of the fact that we can not get together on exactly just what that means.

Let me close with the exhortation that you join me in support of these men and our seminaries, for surely through them is our Lord's work being done.

ALUMNI NEWS

HOWARD GRIMES, *Editor*

Alumni Luncheon

Of special interest to Perkins alumni will be the Alumni luncheon during Ministers' Week, to be held on February 4, at Highland Park Methodist Church. Tickets will be available from the opening day of Ministers' Week, and since accommodations are limited to around 350, they should be obtained early in order to secure a reservation.

The Reverend J. Chess Lovern, pastor of Laurel Heights Methodist Church of San Antonio, and president of the Perkins Alumni Association, is making the arrangements for the luncheon. Dean Merrimon Cuninggim will report on the state of the School, and plans will be presented for a project which will make it posible for alumni to have a significant part in the development of Perkins School of Theology. At a meeting in November of Mr. Lovern and representatives from the school, plans were discussed for the possible development of an alumni chair of Homiletics. Since this is one of the primary needs of the school just now, and since the need for help in the operating budget of the school will remain acute for the next several years, such a project, if approved by the alumni, could make a major contribution to the development of the teaching program of Perkins School of Theology.

Plans are also under way for the clarification of the relationship between the Perkins Alumni Association and the S.M.U. Association. At a recent meeting of the S.M.U. Alumni Board of Directors, approval was given to the election of a member to the Board of Directors of the parent organization, by any school that has its own association. Although the proposal must be approved by the Association in its business meeting, March 24, it is probable that such a director will be elected at the February meeting of the Perkins Association, to be available when the proposal becomes official.

1921

Bishop William C. Martin, of the Fort Worth-Dallas area, was elevated to the highest position which united American Protestanism has in his election as president of the National Council of the Churches of Christ in America at its December meeting. Bishop Martin will serve during the next two years in this important position. In recognition of his election, many of his friends in Dallas and surrounding cities met at First Church, Dallas, on January 2, in a testimonial dinner.

1923

Among those who served as class representatives in the Alumni Fund Council drive was *H. S. Coppedge* of Hokosuka, Japan. In a letter to *The Mustang,* he commented that no gift gave him more satisfaction than that made to S.M.U.

1931

Cecil R. Matthews continues as director of the Wesley Foundation at Texas Tech, Lubbock. He was not only dean of the Texas Methodist Student Movement meeting at S.M.U. during Thanksgiving, but is on the way to becoming dean of student workers in Texas.

1934

Dr. Charles Ray Goff, pastor of Chicago Temple Church, was the speaker during October at five services at St. John's Church, Lubbock, where *Hubert H. Bratcher* is pastor.

1935

First Church, Big Spring, Texas, has opened its new sanctuary, with Bishops W. C. Martin and C. C. Selecman as the speakers. Built at a cost of $317,000, it will seat

1,100 persons. *Alsie Carlton* is in his fifth year as pastor of the church.

Lacy C. Standifer has recently become chaplain at the Larned State Hospital of Larned, Kansas. He is a member of the American Protestant Hospital Chaplains' Association and the Institute of Pastoral Care.

1942

Clarence M. Walton recently arrived in Korea for duty with the 728th Military Police Battalion. He holds the Parachutist Badge, Glider Badge, and the Army of Occupation Badge for service in Japan. He was pastor at Lytle, Texas, before being recalled to active duty.

1945

Walter White has recently moved from St. Louis, Missouri, to Big Spring, Texas, where he is to be associate pastor at First Church. He was convener of the S.M.U. alumni group during the fall meeting of the St. Louis conference.

1949

Wallace Chappell has recently accepted a position with the Youth Department of the Division of the Local Church in Nashville. He will have special oversight over the older youth work of The Methodist Church. Previous to this move, he was associate pastor and minister of education at Floral Heights Church, Wichita Falls, Texas.

Bethany Methodist Church, Houston, was consecrated on October 5, by Bishop A. Frank Smith. Begun in 1950, it has over 300 members. *William Harris* is pastor.

An editorial in the *Battalion,* student publication at Texas A&M College, has been reprinted both in the *Texas Christian Advocate* and *Motive* magazine. This editorial commends highly the work done by students in the remodeling of an old tabernacle building to make a new and attractive student center. The effect of seeing the result of the student labor, the editor commented, will have more value "than all of the material this paper could ever print on the subject of religion." *Bob Sneed* is the director of the Wesley Foundation which will use the remodeled building.

1950

G. W. French, Jr., of Weatherford Street, Fort Worth, reports that a new parsonage has been provided for the church, and that the remodeling of the sanctuary will begin in mid-January. Approximately $30,000 will be available in cash to make this possible.

Stephen B. Phillips, pastor of the Methodist Church of Collingsville, Illinois, was married last May 18, to Nana Miller of Robinson, Illinois.

1951

On October 12, the new Student Center was dedicated at Stephen F. Austin College in Nacogdoches, Texas. It is a gift of the parents of the late Macon Alston Gunter, who was killed in action in World War II. *Charles Laing* is the director.

Eloise Richardson, who received the first Master of Religious Education degree from Perkins, is in her second year as Director of Religious Education at Asbury Church, El Paso. Ewart Watts is the pastor.

1952

The "Buy Dry" campaign of the youth of Oak Cliff, Dallas, is attracting nationwide attention. Young people pledge themselves wherever possible not to buy from establishments that sell alcoholic beverages. *Gene Atkins,* associate pastor of Tyler Street Church, has been the adult advisor of the group.

Robert O. Cooper and his wife were among those who attended the Texas Methodist Student Movement meeting during the Thanksgiving holidays. They are located in Denton, Texas.

Jim Pickens, also in attendance at the meeting, reports a heavy schedule of teaching and student work in his first year at West Texas State College of Canyon.

Edwin and Barbara Spann are engaged in student religious work on the Duke University campus, where Edwin is also working on his doctor's degree in Church History.

HILL-TOP NEWS

As this issue of the *Journal* goes to press, work is in progress on the second story of Selecman Hall. It is hoped that this building will be completed in time for the fall term, 1953. . . . Work is progressing on the revision of the curriculum. Replies were received from approximately one-third of the 350 alumni to whom questionnaires were sent concerning what they felt was missing in their seminary training. (These 350 alumni active in the S.M.U. association, and in attendance during the last ten years.) The one item mentioned most often as being a lack in their preparation was a course dealing with counseling. . . . Two other buildings at S.M.U. are in the architect stage of preparation. Fincher Hall, given by Mrs. Joseph W. Fincher of Houston shortly before her recent death, in memory of her husband, Joseph Wylie Fincher, will be under construction in the very near future. It will house the School of Business Administration, and be located across Bishop Boulevard from the girls' dormitory quadrangle. The building of the Student Union building was approved at the recent meeting of the Board of Trustees, and construction will begin as soon as a suitable plan can be provided. To cost more than one and one-half million dollars, it will be located between McFarlin Auditorium and Roberts Parkway. . . . Ray Morrison, formerly football coach of the Mustangs, has rejoined the S.M.U. staff in the office of public relations and development, working with Vice-President Willis Tate. . . . The winter quarter enrollment at Perkins is approximately 375. Eighteen graduates at the end of the fall quarter were given their diplomas at a special graduation service in Perkins Chapel on December 18. . . . Chapel atendance during the fall quarter has been better than at any time during recent years. Speakers have included Dr. Norman Vincent Peale, Dr. Samuel Shoemaker, Dr. Edwin McNeil Poteat, and Bishop William C. Martin. The Seminary Singers presented their annual Christmas service on December 16. . . . Some 3000 S.M.U. alumni have contributed more than $30,000 to the 1952 Alumni Fund Council drive.

YOUR HELP IS NEEDED

This is an appeal that more information be sent regarding yourself or your friends. It is of special importance that information be sent from states other than Texas, since the information which we in Dallas are more likely to secure is usually from Texas.

Two special types of news are especially requested for the next issue of the *Journal:* the names and addresses of those responsible for convening the S.M.U. alumni in the various conferences during the conference session, and information concerning men in the chaplaincy. If sufficient information is received on these two items, much of the next issue will be devoted to them. Do not hesitate to send in other types of information, however, as it will be usable, also.

The S.M.U. Alumni Association office, George Bushong, director, is anxious to have as many alumni active in that association as possible. All that is necessary to be an active member is to let them have your correct address and then fill out a brief life history form.

Keeping both that office informed of changes in your address as well as the office of the Perkins *Journal* is important for the work of both groups. Your cooperation will be deeply appreciated.

BOOK REVIEWS

FRED D. GEALY, *Editor*

THE KNOWLEDGE OF GOD IN CALVIN'S THEOLOGY

By Edward A. Dowey, Jr. Columbia University Press, 1952. 242 pp. $3.75.

In these days of vigorous revival of Reformed theology, John Calvin is more often invoked than studied. Here we have a book which is a substantial and generally sound study of Calvin himself in which the primary focus is the *Calvini Opera* and not the current controversies. It is, therefore, first of all, a highly competent guide to Calvin's system, which itself turns, of course, upon "the knowledge of God." Yet at the same time it is a most valuable background for comprehending or participating in the discussions concerning "nature" and "grace" which constitute one of "the great issues" of contemporary theology.

This is a Zurich dissertation revised for publication and has the normal healthy signs of good historical craftsmanship: all the crucial passages in Calvin carefully exegeted and almost all the significant books on the subject not only consulted but put to good use. The result is a study which will take its place as a standard work, an obligatory reference for any subsequent dissertations! But it is more. It is an attempt to make intelligible and persuasive the admittedly austere system of Calvin as primarily an aid to faith and a prod to piety. Both the warmth and the depth of Calvin's religion are underscored, his concerns for practical religion made plain.

The chief clue to Calvin's religious epistemology is the concept of the double level of our knowledge of God (duplex cognitio domini). Dowey makes it plain that this does not amount to a "natural theology" in the scholastic sense of the term. He takes a stand rather midway between Barth and Brunner in their famous falling out over this point. But he sees, as Barth did and Brunner did not, that Calvin's idea of our knowledge of God in creation amounts to nothing more than the establishment of our responsibility for sin until and unless that knowledge is itself redeemed by God's revelation of Himself in Christ. We cannot pass from a valid knowledge of God in creation to God in Christ as an extension or completion of a process. Rather, we understand creation properly *only* in the retrospective light of redemption. The Calvinists are still without a base for natural theology—and this means no appropriate "address to the pagans" except kerygmatic and confessional.

The least persuasive thesis in the book is the claim — too simply made — that "Calvin is a theologian of love." It is of prime importance for non-Calvinists to see clearly that, for Calvin and many of his followers, the doctrine of election is a doctrine of love, the sovereign love of God for believers, who know thereby His gratuitous mercy and grace. But Dowey goes further to assert that "for Calvin the doctrine of double (and supralapsarian) predestination does not *in any way* change the picture of the God of gratuitous love" (italics not in the original). I was quite unconvinced when I read this sentence; and what Dowey educed as "evidence" does little or nothing to persuade me. Calvin's was a very complex and ambivalent psychological character, and his doctrine of God's love was not unaffected by his own experiences and expression of love — and its opposite. Given the supralapsarian premise— and Dowey rightly sees this as Calvin's dominant idea — the only plausible way you can maintain that reprobation is a part of love is with the concept of *apokatastasis* (e.g. Barth), and nobody can find *this* in Calvin.

It is natural enough for Calvinists to study Calvin, although it naturally makes for a certain sort of parochialism (as in the Methodist preoccupation with John Wesley). But it is important — more important

than perhaps we think — for others of us, who are beginning to discern "a common history" of Christian faith and thought, to go to school at Geneva and learn from one of the very greatest of the Christian system-builders, whose system was, in spite of its rigid order, inwardly subordinate to the weightier matters of vital Christian life. And Dowey's book is one of the best guides to the very center of that system.

ALBERT OUTLER

CHRISTIANITY PAST AND PRESENT

By Basil Willey: University Press, 1952. 150 pp. $2.00.

When a skillfull and shrewd interpreter of the history of ideas does a survey of "Christianity Past and Present," he is almost bound to come up with some useful new patterns of organization and striking insights — even though his synopsis is self-confessedly skimpy. And when a thoughtful and reverent "layman" undertakes to assess what, in historic Christianity, he can honestly hold fast to, his testimony is of real importance, not only to his fellow "layman" but also to Christian ministers and theologians as well. Basil Willey is a distinguished professor of English Literature at Cambridge who has already given us three very useful surveys of the seventeenth, eighteen and nineteenth centuries—and these of sufficient scope and detail to establish his reputation for comprehensive scholarship beyond cavil. In this little book of lectures, delivered at the invitation of the Cambridge Faculty of Divinity, he takes a quick running glance at some of the main developments of historic Christianity—especially as it has come down to an educated Catabrigian — and then asks, how much of what Christianity has affirmed as essential can I, a man who is closer to Christianity than to any other real alternative, honestly believe and profess.

After briefly analyzing the essential contrast between the wisdom of the Greeks and the Christian wisdom, "foolishness to the Greeks," Willey reviews the alliance achieved between Faith and Reason by the medieval philosopher-theologians. He then turns to the Christian humanism which arose out of the Renaissance (Erasmus, Colet, the Cambridge Platonists) and assesses its deterioration as it has become progressively detached from and hostile to its religious matrix. "Humanism as we know it today has become grey and grim. . . Without a religious basis, humanism can find no grounds for the values it proclaims." There follows a survey of deism and romanticism and their failures to satisfy the spiritual and intellectual challenge of the modern world. Then he takes an interested look at the "honest doubters" (such as Huxley and Leslie Stephen) who kept orthodoxy in England from settling on its lees.

Finally, he takes note of the renewal of Christian courage to affirm its message in our times and to confront both secularist and half-Christian with sharp queries and confident proclamation. He credits Sören Kierkegaard as being the pioneer in this significant change of theological atmosphere (so often labelled by the benighted, "neo-orthodoxy"). Moreover, he rightly values Kierkegaard for his demand that Christian faith be lived and not just analyzed.

Then comes the personal assessment. Professor Willey would himself prefer a Christion faith that followed mostly after Harnack's *Essence of Christianity,* with some Kierkegaardian audacity and fire to add vitality and commitment to Harnack's rather pallid credo. He recognizes that Christian orthodoxy today — for all its rejection of biblicism and obscurantism, "still clings firmly to the central miracles: Incarnation and the Resurrection." In all honesty, Willey finds these beyond his belief — and with them the historic creeds and their theological explanations.

And what, for him, is credible about the Christian story? "What I am prepared to believe is that Jesus lived a life so utterly submitted to the will of God, and exemplifying that will so completely, that it could only be described as the life of God upon earth."

This little book is significant because of its swift and fairly competent survey of the Christian past and its sincere posing of a serious question for modern Christians. What about the gist of historic Christianity? How much can we retain? Willey's own theologi-

cal conclusions are echoed widely by the children and theological heirs of the 19th century, who are still numerous among us. One might ask, in respect of his positive belief quoted above, if he has not said either too much or too little, since his statement, however reverent, cries out for further clarification and the inspection of its implications. But whether for those who would prune it away to humanism or those who would flesh it out to at least orthodoxy, the book is a summary and a challenge very much worth considering.

ALBERT OUTLER

LOGIC FOR LIVING

Lectures of 1921-22. By Henry Horace Williams, University of North Carolina. Edited by Jane Ross Hammer. New York: Philosophical Library, 1951. 275 pp., $3.75.

This book is an unusual monument to a great teacher. When I first went to Duke, fifteen years ago, I soon discovered, at Chapel Hill, the legend of Horace Williams, and, once I met the old man himself. Tom Wolfe had called him "our cottonpatch philosopher" and he was widely acknowledged to have been the most stimulating and effective teacher at the University of North Carolina in its great era as molder of leaders in the state and the region. He was the sort of man who inspired the intense admiration of his disciples and the awed respect of those who did not quite dare tackle his philosophy. And few Southern educators of his era had so many distinguished students to acknowledge them as chief mentor as did he. Indeed, many of them finally banded together to form the Horace Williams Philosophical Society, which sponsored the publication of this book.

It is, essentially, the stenographic class-notes of Williams' lectures in his main philosophy course in the year 1921-22. They were taken by Otho B. Ross, now a doctor in Charlotte, North Carolina, and edited by his daughter, Jane Ross Hammer. The resulting book is intended to present the leading themes of William's philosophy and to show the basic pattern of his teaching method.

Truth to tell, the philosophy does not amount to much. Williams was an Hegelian, of sorts, but his ideas often begin by being very interesting and then fade out into a systematic ambiguity. And even his ardent advocates admit that his own books are unreadable. I tried one once and decided that Hegel was no more difficult and much more rewarding.

But Williams was a better classroom teacher at Chapel Hill than Hegel would have been. He had a wonderful knack of Socratic evocation. These lectures and discussions give us a glimpse of the process in which the teacher is always seeking to discover the student's real notions and to lead him into fruitful insight as to their implications and further development. The students were caught up into the philosophic enterprise and came to learn and to love the quest for critical wisdom. In a time and a region where the cake of custom was very thick and passion more powerful than reason, the group of young men and women who learned from Williams and others at the University to inspect their prejudices and those of their fellows with a critical and constructive mind, not afraid to face new ideas or to look at the broader vistas of the truth, brought a new level of dedicated intelligence to public and business affairs in North Carolina — as well to the arts and education. In a new time, like the present, when the menacing cries of the anti-intellectualists are raucous in the land, when freedom of insuiry is widely dispraised by the new Goths and their journalists, when isolationists would have us shrink back from a broad vision of the world, a teacher like Horace Williams is very much worth knowing — and, at least in some respects, is worth having as example and guide.

ALBERT OUTLER

THE LOST CHURCHES OF CHINA

By Leonard M. Outerbridge. Philadelphia: The Westminster Press, 1952. 237 pp. $3.50.

The fate of the Christian movement in China since the Communist regime came into power is a question of deep concern to a wide circle. Dependable information is not

easy to obtain. Many are wondering what has become of "the gigantic reservoir of good will toward us" which Wendell Wilkie reported in 1943 in his book *One World*. Missionaries who have been forced to leave China have been searching their hearts and reexamining methods and policies. As early as August, in 1951, a report of 30 mimeographed pages prepared with the help of 152 China missionaries was circulated under the title, "Lessons to be Learned from the Experience of Christian Missions in China." But *The Lost Churches of China* is the first book-size study that has appeared. It is, therefore, a "pioneer" volume, one which the Dean of the University of Chicago Divinity School has called "a must book."

The author went to China as a missionary of the United Church of Canada in 1925. In later years as a Secretary of the China International Famine Relief Committee he traveled widely and saw much of the country. The book gives evidence also of scholarly study in libraries and of consulation with good living sources of information.

The title is ambiguous. To those who do not read the book "Lost Churches" may suggest that the churches of China have disappeared and all the money and lives invested in them have been lost. That is far from the conclusion of the author. He calls the witness of the gospel in China a "matchless story" and applies to it the words of Browning, "all with a touch of nobleness upward tending." He declares explicitly,

> "The closed doors in this hour only seem to close. The greatest opportunity of the centuries beckons a new missionary approach to China. If mission boards will continue to support their missionaries who have been compelled to withdraw from China, and permit them to enter schools for the more complete study of the Chinese language with particular emphasis on the truths in China's religious heritage, then this seeming defeat can be consolidated and turned into a spiritual victory."

The first Christian missionaries to reach China were Nestorian Christians who had traveled overland following the trade routes from Persia. They were received at the court of the Emperor in the ancient capital, Sianfu, in the year 635. Five times in the history of China since that date Christian missionaries have been forced to discontinue their work. Dr. Outerbridge undertakes to find the chief causal factors in each of these disasters. The plan of the book is stated in one sentence: "In this book the historical record is traced to discover why the Christian Church has again suffered catastrophic loss in China, and to ascertain what are the recurring factors that contribute to these recurring losses."

For the most part the author directs his attention to factors for which the Church itself is responsible, such as its attitude toward the religious heritage of China, divisions within the Church, political intrigue engaged in by Church leaders, and undue reliance upon institutions. At times, however, he recognizes the part played by factors which are outside the Christian movement, such as the opium wars and the Yalta agreement. He regards the latter as an important factor in producing the present disaster. Concerning the agreement to restore to Soviet Russia the position held by czarist Russia in Manchuria, an agreement which was signed by Roosevelt, Churchill and Statin, February 11, 1945, the author writes,

> "Thus at Yalta was laid the fuse to a delayed-action explosion which was destined to rock China to its very foundations, and to destroy both the Nationalist Government and American and British influence in China in its chain reaction."

In the main the conclusions of the author with regard to missionary policy seem to this reviewer to be in accord with the best thinking of Protestant missionary leaders of today. The book reinforces trends and tendencies that need reinforcement. Some of the conclusions, however, may be challenged and there are passages that provoke the reader to add a note of partial dissent or of clarification. It is one of the merits of the book that it does arouse discriminating thought.

The following sentences provoke comment:

"The glaring lesson of history is that

> Christianity has been cast out of China five times in thirteen hundred years. Each exodus of missionaries has resulted from the repercussions of political entanglements."

It is obviously inaccurate to say that *Christianity* has been cast out of China five times. Foreign missionaries have been cast out five times but in the last three instances there have been left in China inceasingly large bodies of Chinese Christians. This error is probably typographical and should not be charged against the author.

The cause of the exodus of missionaries has not always been due to political activities on their part. The expulsion of Roman Catholic missionaries in the eighteenth century may have been due to political entanglements for which religious leaders were responsible but it seems farfetched to imply that the present exodus is due to the political activities of missionaries. They have been forced out for refusing to become political, that is, for refusing to allow themselves to be used as tools of the present regime.

One valuable feature of the book under review is the light it throws on Communist-Christian relations since the former came into power in 1949. "The Communists were quick to discern that the Christian forces were a moral force that must be captured if the Communists were to succeed. They made five Christian members of the body that set up the People's Republic of China. Many missionaries and Chinese Christians were influenced by this gesture to believe that the new regime would not be antagonistic. The author describes in some detail the disillusionment and confusion and coercion which followed and which resulted within two years in the withdrawal or imprisonment of practically all missionaries. He then adds:

> "It will be a tragedy if Christians seek comfort from the idea that our losses in China arise from the Communists who have ruined our work. . . . Christians must face the bald fact that there has been something woefully inadequate in our interpretation of God, that left China with such a religious vacuum that Communism could enter like a rushing wind."

The author speaking for the Christians of China seems to confess too much. His shining ideal of a perfect Christian movement has blinded him to the limitation which the comparatively small size of the Christian forces in China places upon their possible achievements. A corporal's guard, however loyal, cannot do the work of an army. But if the "Christians" referred to in this passage include all the Christians of the world then the confession is in order because the task that has been inadequately done was not one beyond their combined strength when serving as channels of the face of God.

A. W. Wasson

English Versions of the Bible

By Hugh Pope. Revised and amplified by Sebastian Bullough. St. Louis: B. Herder Book Co., 1952. ix + 787 pp. $10.00.

With the vast number of books coming from denominational and commercial presses demanding the attention of the minister and student, it will be quite easy to miss this valuable volume which was written by a Roman Catholic scholar of the Dominican Order and published by a Catholic press. Protestants who have been prone to disregard Catholic Biblical studies will be obliged to change their habits; in recent years there has been a genuine upsurge of interest in the Bible on the part of Roman Catholic scholars, and the fruits of their work should not be lost to us because of our own indolence.

This is undoubtedly the most comprehensive recent treatment of the history of the English versions of the Bible. If you have had the experience of looking into earlier (and briefer) studies for a piece of information regarding an English translation, and have looked in vain (as the reviewer has often done), you will welcome this book. As might be expected, it is more adequate in respect to Catholic versions than to Protestant; but it is precisely this area which is most in need of supplementation. Much of the material on Catholic versions since Rheims-Douay was new to the reviewer; it is not easily found elsewhere. The section on Anglo-Saxon and early English manuscript versions is much more satisfactory than the

treatments otherwise available.

The author is quite defensive concerning the Rheims-Douay version, and appears to protest too much in his opposition to the work of Westcott and Hort and the Revised Version. Surely the real basis for his argumentation is the official Catholic position concerning the merits of the Vulgate; but he does not seem to be consciously aware of this. In any case, it will probably be good for the soul of the average Protestant minister to hear a Roman Catholic's side of the story for a change.

There is an excellent Bibliography, and the Appendices include the complete Prefaces to Rheims New Testament and the Douay Old Testament, and exceptionally full list of Catholic editions of the Bible (1505-1950), which is supplemented by a list of American editions of the Catholic Bible, and a rather briefer list of private (Protestant) versions between the Authorized and the Revised versions.

The book is heartily recommended to anyone interested in the translation of the Bible into English.

EDWARD C. HOBBS

THE RELIGION OF JESUS

By Leroy Waterman. New York: Harper & Brothers, 1952. 251 pp. $3.00.

It is a matter of some surprise that Harper has published this book, which claims to deal with "Christianity's Unclaimed Heritage of Prophetic Religion." The author, who is a respected and competent Semitist, seems to wish to set the clock of New Testament scholarship back half a century. The way in which he treats the Gospels and the terms into which he casts his problem have been generally considered impossible since Schweitzer's demolition of the "liberal life of Jesus" approach. Had the book appeared in 1910 or 1915, it might have been worth while to examine his arguments in great detail and publish an exacting refutation of them. At this date, it is surely needless. Waterman would lead us back to the view which sharply divides the religion *of* Jesus from the religion *about* Jesus, with the former roted in the great prophets of Israel, the latter to the sorry apocalyptists of a degenerate Judaism. Paul is again made the villain of the piece, though Waterman allows the early disciples to aid and abet the monstrous misunderstanding. With a straight face we are informed: "There are two mutually exclusive hypotheses . . . (1) Jesus was an apocalyptist; (2) Jesus was an exponent of the prophetic religion. He could not have been both at once, nor somewhat of both at the same time, as some would maintain, for these are mutually contradictory concepts." Could Jesus have imagined himself the Messiah? "The sanity of all the sayings attributed to him, to say nothing of their recognized high ethical character, eliminates the possibility of such a supposition on his part."

Waterman gives an explanation of the development of the church which was stock-in-trade a generation or two ago, one which flows from his view of Jesus and what he taught (But *who* was he? Why, a prophet!). He deplores sectarianism, which is the inevitable result of people not being good nineteenth-century liberals like Jesus; and concludes with his prescriptions for an implementation of the prophetic religion of the New Testament.

EDWARD C. HOBBS

THE CHRISTIAN UNDERSTANDING OF GOD

By Nels F. S. Ferré. New York: Harper & Brothers, 1951. 270 pp. $3.75.

A thousand preachers of the Southwest have been waiting for the appearance of this expanded printing of the Fondren Lectures of 1951. Southern Methodist University and its guests for that memorable week fell in love with a philosopher-theologian who talked of the deepest things of our faith with a joyous informality. The material of these pages had been presented also as Rall Lectures in Evanston, Illinois, and later, at Grinnell College in Iowa. Thus carefully prepared, the pages will be found readable and reasonable.

Ferré has never been an easy thinker. The present publication has frankly sought to relate the best of Christian thinking with the more difficult philosophical system of Whitehead. *Process* theology can be expected to have some difficulties for the average

reader; yet, the effort to understand it will be rewarding. For Ferré is enthusiastically a preacher and a representative of the Christian church. "We wish to see what happens if, for our center of seeing, we take the distinctive and determinative motif of the Christian faith — the Word made flesh as love — for the sake of fomulating from that perspective its own philosophical implications."

Some of Ferré's readers will turn immediately to the chapter on "Time" which caused a good deal of discussion during the week of the Fondren lectures. He begins by saying, in the words of Boodin, "In the symphony of divine love, time and eternity are complementary." He calls this his thesis and goes on to say for himself, "Eternity is God's time." I found "The Work of God in Incarnation" the most exciting of the chapters. Preachers will rejoice in the closing pages on "Last Things." It is a tract for the times.

S.M.U. friends will note the gracious reference to Decherd Turner.

J. T. Carlyon

In This Name

By Claude Welch. New York: Charles Scribner's Sons, 1952. 313 pp. $3.50.

Dr. Welch is Assistant Professor of Theology at Yale University Divinity School, where he shares fellowship with a distinguished company of theological minds. He is worthy of that company.

Here is a very welcome and comprehensive survey of the history of Christian thinking about the central doctrine of the Christian faith. Nothing so clearly distinguishes orthodox Christianity from all other religions as does its teaching on the Trinity. The eager reader may take his choice among all the variations of that doctrine as they have appeared along the years of Church history. The presentation is fair and clear. Its major treatment, most satisfactorily, has to do with the doctrine as it appears in contemporary theological treatises.

The book presents a definite theory of the Trinity. At its heart is the notion of "Modes of being." For the Trinity must be an eternal trinity without violating the integrity of the character and personality of God. The best summary of the doctrine appears on page 278. One sentence cannot give adequately what the chapter seeks to say, but it can give the reader of the review a cue as to meaning. "When we speak of God, the One Being, Essence, Personality, subsisting in three modes of being, or of threefold self-determination, we do not refer merely to a Personality which expresses itself in a threefold manner. We mean that God's being is constituted in and by this threeness; this is the 'structure' of his being; he is personal in this way, that is, his trinity constitutes his personality."

The book is clearly written and readable. It merits a place in the library of all thoughtful preachers.

J. T. Carlyon

High Country

By Alistair MacLean. New York: Charles Scribner's Sons. 1952. 256 pp. $2.50.

Like a fresh breeze from his own 'High Country' this delightful little book comes into our experience. MacLean is in the best tradition of Scottish preachers. Every preacher on this side of the Atlantic should be glad that now and then such a visitor comes among us. The book is introduced by that princely preacher of our own, Henry Sloan Coffin. His high praise of the book is enough to make many of us eager to read the forty-seven inimitable meditations included.

The publishers have described *High Country* aptly when they print on the cover, "The secret of a happy life revealed in the basic simplicities of the Christian faith." Illustrations abound and epigrams that call for quotation and remembrance. No thoughtful preacher will regret the small expenditure that ownership of the book will call for.

J. T. Carlyon

God at Work

By James Parkes. New York: Philosophical Library, 1952. 180 pp. $2.75.

An ingenious attempt to restate the Chris-

tian doctrine of the Trinity. God has spoken from Mt. Sinai and we shall never cease to rejoice at this revelation of the divine sovereignty. God is Law and Principle, Creator of the universe and the Father Almighty. From Mount Calvary the personal nature and character of God has been made known. Jesus Christ is the eternal Son of God. These revelations must ever stay at the heart of our religion.

But God is also Spirit, and as such he is manifested in all of nature and human history. The imminent Deity appears in Scientific Humanism, which deserves to be placed alongside of Judaism and Christianity. It is essentially the religion of the twentieth century. It is the culmination of the two historical religions which we cherish.

The practical application of Dr. Parkes' thesis is that a university shall be established in which various colleges will be devoted to implementing the religious ideals of the historic religions, now combined with Scientific Humanism, a great undenominational university, with a specific concern for "The Church Militant in the Political Field," devoted to religion at work among the nations. The book deserves the consideration of all religious leaders, especially of those on church-related campuses.

J. T. Carylon

Adventures In Two Worlds
By A. J. Cronin. New York: McGraw-Hill Book Company, 1952. 331 pp. $4.00.

The two worlds of adventure indicated by the title, are the worlds of medicine and of writing. The book is an autobiographical narrative of thrilling experiences having to do with the author's struggles to gain a medical education, his experience as a doctor to the poor and to the rich, and his about face in changing professions when he discovered he had a serious stomach ailment. The final part of the book deals more with Cronin's spiritual development than with either medicine or writing.

A. C. Ames, writing in the Chicago Sunday Tribune, states: "Without question, here is one of the great books in the English language." Whether or not one agrees with this lavish statement, reading the book leads one into thinking about the characters and experiences in the book, even months after reading it. There was the doctor who believed in Cronin's ability while he was yet a student, and paid him scholarship money in advance so Cronin could eat; and there was another doctor who made a statement Cronin could never forget, for the doctor had said, you can never be a surgeon. There was Cronin's friend and patient in the mental ward who attempted and almost succeeded in murdering Cronin because he had insulted his friend's sister. The friend had no sister.

The characters are too numerous and too well drawn to make an attempt to describe them here. To state it mildly, you may have gathered by now that I heartily recommend the book.

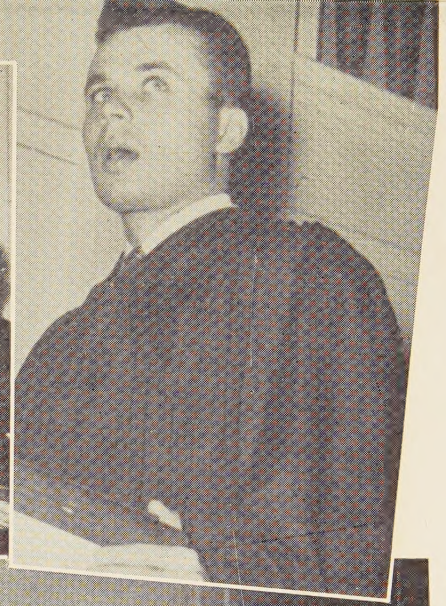
Thomas H. Marsh

CORRECTION

References to articles on Job by Professor William Irwin in the 1952 Fall Number of the *Journal,* page 24, should be corrected to read:

"The Progress of Thought in the Dialogue of Job," in the *Journal of Religion,* April, 1933; "Poetic Structure in the Dialogue of Job," in the *Journal of Near Eastern Studies,* January, 1946, and "Job and Prometheues," in the *Journal of Religion,* April, 1950.

OF LOCAL CHURCH ACTIVITIES



Center: Assist with communion services.

Upper left: Operate office equipment.

Upper right: Conduct public services.

Lower right: Teach Church school classes.

Lower left: Visit homes with laymen.

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